A U M

In our Solar World the One Existence is Heaven and the earth, the root and the flower, the action and the thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore the ancient Sages have wisely called it the manifested God in Nature.—*H. P. B. in the Secret Doctrine, V.* 1.

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STUDIES IN ISIS UNVEILED

VIII

SPIRITUALISM

The accompanying article is made up of textual extracts from Isis Unveiled, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

THOSE best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*. A thousand mortifying rebuffs have failed to open their reason or their intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deductions instead of unverifiable hypothesis, scientific analysis and demonstration instead of undiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of "intelligences," which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed—not without cause—both by scientists and theologians.

In its modern aspect, it is neither a science, a religion, nor a philosophy.

Are we unjust; does any intelligent spiritualist complain that we have misstated the case? To what can he point us but a confusion of theories, a tangle of hypotheses mutually contradictory? Can he affirm that spiritualism, even with its thirty years* of phenomena, has any defensible philosophy; nay, that there is anything like an established method that is generally accepted and followed by its recognized representatives?

And yet, there are many thoughtful, scholarly, earnest writers among the spiritualists, scattered the world over. There are men who, in addition to a scientific mental training and a reasoned faith in the phenomena *per se,* possess all the requisites of leaders of the movement. How is it then, that, except throwing off an isolated volume or so, or occasional contributions to journalism, they all refrain from taking any active part in the formation of a system of philosophy? This is from no lack of moral courage, as their writings well show. Nor because of indifference, for enthusiasm abounds, and they are sure of their facts. Nor is it from lack of capacity, because many are men of mark, the peers of our best minds. It is simply for the reason that, almost without exception, they are bewildered by the contradictions they encounter, and wait for tentative hypotheses to be verified by further experience. Doubtless this is the part of wisdom. It is that adopted by Newton, who, with the heroism of an honest, unselfish heart, withheld for seventeen years the promulgation of his theory of gravitation, only because he had not verified it to his own satisfaction.

Spiritualism, whose aspect is rather that of aggression than of defense, has tended towards iconoclasm, and so far has done well. But, in pulling down, it does not rebuild. Every really substantial truth it erects is soon buried under an avalanche of chimeras, until all are in one confused ruin. At every step of advance, at the acquisition of every new vantage-ground of Fact, some cataclysm, either in the shape of fraud and exposure, or of premeditated treachery, occurs, and throws the spiritualists back powerless because they *cannot* and their invisible friends *will* not (or perchance can, less than themselves) make good their claims. Their fatal weakness is that they have but *one* theory to offer in explanation of their challenged facts—the agency of *human disembodied spirits,* and the medium's complete subjection to them. They will attack those who differ in views with a vehemence only warranted by a better cause, they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

How, then, can spiritualism be ever elevated to the distinction of a science? This, as Professor Tyndall shows, includes three

* It is to be remembered that Isis Unveiled was published in 1877.—Editors Theosophy.

absolutely necessary elements; observation of facts; induction of laws from these facts; and verification of those laws by constant practical experience. What experienced observer will maintain that spiritualism presents either one of these three elements? The medium is not uniformly surrounded by such test conditions that we may be sure of the facts; the inductions from the supposed facts are unwarranted in the absence of such verification; and, as a corollary, there has been no sufficient verification of these hypotheses by experience. In short, the primary element of accuracy has, as a rule, been lacking.

That we may not be charged with desire to misrepresent the position of spiritualism, at the date of this present writing, or accused of withholding credit for advances actually made, we will cite a few passages from the London *Spiritualist* of March 2, 1877. At the fortnightly meeting, held February 19, a debate occurred upon the subject of "Ancient Thought and Modern Spiritualism." Some of the most intelligent Spiritualists of England participated. Among these was Mr. W. Stainton Moses, M. A.,* who has recently given some attention to the relation between ancient and modern phenomena. He said: "Popular spiritualism is not scientific; it does very little in the way of scientific verification. Moreover, exoteric spiritualism is, to a large extent, devoted to presumed communication with personal friends, or to the gratification of curiosity, or the mere evolution of marvels. The truly esoteric science of spiritualism is very rare, and not more rare than valuable. To it we must look for the origination of knowledge which may be developed exoterically. We proceed too much on the lines of the physicists; our tests are crude, and often illusory; we know too little of the Protean power of spirit. Here the ancients were far ahead of us, and can teach us much. We have not introduced any certainty into the conditions—a necessary prerequisite for true scientific experiment. This is largely owing to the fact that our circles are constructed on no principle. We have not even mastered the elementary truths which the ancients knew and acted on, *e. g.*, the isolation of mediums. We have been so occupied with wonder-hunting that we have hardly tabulated the phenomena, or propounded one theory to account for the production of the simplest of them. We have never faced the question: What is the intelligence? This is the great blot, the most frequent source of error, and here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of spiritualism. Spiritualists start with a fallacy, viz.; that all phenomena are caused by the action of departed human spirits; *they have not looked into the powers of the human spirit;* they do not know the extent to which spirit acts, how far it reaches, what it underlies."

Our position could not be better defined.

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* Mr. Moses was a leading writer upon Spiritualism a generation ago. His writings were usually signed with his *nom de plume*, "M. A. Oxon."—EDITORS THEOSOPHY.

Self-complacency is the most serious obstacle to the enlightenment of the modern spiritualist. His thirty years' experience with the phenomena seem to him sufficient to have established intermundane intercourse upon an unassailable basis. His thirty years have not only brought to him the conviction that the dead communicate and thus prove the spirit's immortality, but also settled in his mind an idea that little or nothing can be learned of the other world, except through mediums.

For the spiritualists, the records of the past either do not exist, or if they are familiar with its garnered treasures, they regard them as having no bearing upon their own experiences. And yet, the problems which so vex them, were solved thousands of years ago by the theurgists, who have left the keys to those who will search for them in the proper spirit and with knowledge. Is it possible that nature has changed her work, and that we are encountering different spirits and different laws from those of old? Or can any spiritualist imagine that he knows more, or even as much about mediumistic phenomena or the nature of various spirits, as a priest-caste who spent their lives in theurgical practice, which had been known and studied for countless centuries? If the spiritualists have their phenomena under test-conditions, so had the old theurgists, whose records, moreover, show that they could produce and vary them at will. The day when this fact shall be recognized, and profitless speculations of modern investigators shall give place to patient study of the works of the theurgists, will mark the dawn of new and important discoveries in the field of psychology.

When the possible nature of the manifesting intelligences, which science believes to be "psychic force," and spiritualists the identical spirits of the dead, is better known, then will academicians and believers turn to the old philosophers for information.

We are forced to contradict, point-blank, the assertion that "the marvellous wonders of the present day, which belong to so-called modern spiritualism, are identical in character with the experiences of the patriarchs and prophets of old." They are identical only so far that the same forces and occult powers of nature produce them. But though these powers and forces may be, and most assuredly are, all directed by unseen intelligences, the latter differ more in essence, character and purpose than mankind itself, composed, as it now stands, of white, black, brown, red, and yellow men, and numbering saints and criminals, geniuses and idiots. The writer may avail himself of the services of a tame orang-outang or a South Sea islander; but the fact alone that he has a servant makes neither the latter nor himself identical with Aristotle and Alexander.

Now, except the story of Saul and Samuel, there is not a case instanced in the *Bible* of the "*evocation* of the dead." As to being lawful, the assertion is contradicted by every prophet. Nowhere through the *Old Testament*, nor in Homer, nor Virgil is communion with the dead termed otherwise than necromancy. One of the great-

est reasons for it was the doctrine of the ancients, that no soul from the "abode of the blessed" will return to earth, unless, indeed, upon rare occasions its apparition might be required to accomplish some great object in view, and so bring benefit upon humanity. In this latter instance the "soul" had no need to be *evoked*. It sent its portentous message either by an evanescent *simulacrum** of itself, or through *messengers*, who could appear in *material* form, and personate faithfully the departed. The souls that could so easily be invoked were deemed neither safe nor useful to communicate with. They were the souls, or *larvae* rather, from the infernal regions of the limbo—the *sheol*, the region known by the kabalists as the eighth sphere.

The only standard within the reach of spiritualists and present-day mediums by which they can *try* the spirits, is to judge, 1, by their actions and speech; 2, by their readiness to manifest themselves; and 3, whether the object in view is worthy of the apparition of a "*disembodied* spirit," or can excuse any one for disturbing the *dead*. Saul was on the eve of destruction, himself and his sons, yet Samuel inquired of him: "Why hast thou *disquieted* me, to bring me up?" But the "intelligences" that visit the circle-rooms, come at the beck of every trifler who would while away a tedious hour. And this word "*up*" from the spirit of a prophet whose abode ought certainly to be in heaven, is very suggestive in itself to a Christian who locates paradise and hell at two opposite points.

NOTE.—The volume and page references to Isis Unveiled, from which the foregoing article is compiled, are, in order of the excerpts, as follows:—Volume ii, 636, 637, 638; volume i, 334, 335, 492, 493. —EDITORS THEOSOPHY.

SECRET DOCTRINE EXTRACTS[1]

. . . The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

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* *Mayavi Rupa.*—EDITORS THEOSOPHY.

[1]From the Original Edition Vol I—Introductory—, p. xx; see Vol. I—Introductory—, pp. 3-4—New Edition.

A YEAR ON THE PATH*

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The question is always naturally asked "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult and straight path. By the ancient Brahmins it has been called, "the small old path leading far away on which those sages walk who reach salvation;" and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem—the Bhagavad-Gita. And in that is found a verse that seems to truly express in powerful words what philosophers have been blindly grasping after in many directions.

"It is even a portion of myself (the Supreme) that in this material world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself (Ishwar) having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower."[1]

To catch the light which gleams through this verse, is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

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*Portion of an Editorial bearing this title, first printed by Wm. Q. Judge in *The Path* of March, 1887.

[1] *Bhagavad-Gita, ch.* 15.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another. The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of two kinds of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only in ten years, but during the year past. A new age is not far away. The huge, unwieldy flower of the 19th century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society, "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER I.

Q. Why is it that Mr. Judge calls attention at once to Masters in Chapter I of the "Ocean?"

A. Because without the fact of the existence of Masters as men perfected in experience and wisdom, who are the possessors and custodians of all Their experience through past civilizations as well as this one, Theosophy would be but a speculation instead of the truths as to Man and Nature gained through observation and experience. Without such Beings there could be no such knowledge as Theosophy.

Q. "Masters investigate all things and beings." Does this imply that They did this in physical bodies?

A. To become a full and complete septenary being, physical existence must be undergone and understood.

Q. Which is nearer the truth, our science or religion?

A. Neither is near the Truth, because both are based on materialistic conceptions of Man and the Universe. What we know as science and religion are antagonistic and have no common basis, and their field of operation is extremely limited and hence misleading. The *Truth* must show that true science, religion and philosophy are complementary aspects of the One Truth.

Q. Can one convey the truth to another?

A. One can help another to see the truth in himself.

Q. How would one come into the realization of Masters as being ideals and facts in Nature? Is not "fact" and "ideal" a contradiction?

A. Facts and ideals are not contradictions because every fact is the resultant of a pre-existing ideal. Striving for an ideal brings about the fact of its accomplishment. Masters are facts in Nature, being the accomplishment of an ideal striven for. They are ideals to those below Them who recognize that They *are* facts, and follow the path They show.

Q. Is there a difference in degree between a Master and a Nirmanakaya?

A. A Nirmanakaya is one who having reached the goal refuses its fruition, but may remain on earth as a Master. This he may do in or out of a body, for the body is but a point of contact with earthly concerns. If he leaves the body entirely, he retains every other principle but the *kamic,* which has been crushed out beyond resurrection, and remains a member of that Invisible Host which ever protects and watches over Humanity as the Karma of the latter permits.

Q. It is said that the germ of all powers of the Masters is in every being. How does this "square up" with the fact that divinity is acquired? The statement is made that man is essentially perfect. Is it not true that we are gods, but have lost the consciousness of it?

A. The mistake here made by the questioner is in the assumption that "Divinity" means the same as the One Spirit. The "germ" is the "One Spirit." It contains the potentiality of growth in every being, and growth is acquired. The power to learn is not the learning. Effort has to be made. It is true that we are gods in essence —in "germ," and that from that germ we have developed many powers and much knowledge on higher planes; but what good are they to us *here,* if we have lost consciousness of the fact? The Masters have regained and maintain that consciousness in full.

Q. It speaks of Masters having certain powers. They could not use those powers if They did not know how to use them, could They?

A. Masters *use all* their powers. To have a power and not use it for good is to lose it. To use it for evil is also to lose it in the long run, for by such use, conditions are produced in the individual that prevent any use and bring about an atrophy. Indeed, that is the case with all of us. In earlier races we had many powers; we misused them and produced the conditions, mental, moral, and social, that exist today and hamper us. W. Q. J. once said at the conclusion of an article: "Arise, O Atlanteans, and undo the errors of the past!"

Q. Will the Philosophy always remain unfathomable?

A. If it is a recorded Philosophy it is not unfathomable, for it comprises a statement of principles, together with illustrations of their applications and workings universally and particularly. The real meaning of the word "Philosophy" is "love of wisdom"; esoterically, "The Wisdom of Love," or Compassion. That can neither be recorded nor have any limits. The sentence speaks of "knowledge" as being unfathomable, which might be understood as infinite extensibility.

Q. Can we gauge spiritual progress intellectually?

A. Spirit alone can understand spirituality. Intellects are but "weighing-machines", with as many standards of weight as there are so-called intellects.

Q. It speaks (page 5) of the Masters always making history, and that the visible heroic figures in the successive dramas may have been nothing more than Their puppets. If this is true how can we

know when we are acting, or when we are acted upon? Are not these men made use of by the Adepts and Masters?

A. Yes, consciously or unconsciously. When consciously it is doing for another what the other cannot do. When unconsciously it is when the nature and the Karma of the one so used permits. It does not interfere with the integrity of the individual; it stimulates him to use his highest faculties. With our present acquired nature and defects, there is more likelihood of our being acted upon by the evil than by the good. We need to be able to determine what is really good and what not; then we will be true actors.

Q. Can the Masters "do for another what he cannot do?" That seems contrary to the assertion of the "Third Fundamental"—self-induced and self-devised efforts?

A. It is not; because in such cases the individual must have advanced by self-induced and self-devised efforts to that point where his whole nature affords a point of contact with Higher and Wiser Beings, which contact not only enables him to use his own powers and knowledge more strongly and wisely but also supplies the right direction along which his self-induced and self-devised efforts may further proceed. When he is used unconsciously, his nature must be self-induced and self-devised to make him a possible instrument, and the stimulation of his qualities opens up further avenues for self-induced and self-devised efforts, till he, in turn, becomes a Conscious Agent. The whole course of occult teaching is suggestion, based upon right knowledge.

Q. What is the meaning on page 2—in speaking of "the rule of Law which is inherent in the whole"?

A. Law is not to be understood as something externally imposed upon us by any being or beings, but as due to our own ideas and actions as the creative sources and causes of the effects that we feel. Therefore Law is inherent in ourselves.

Q. On page 13—it speaks of "the true doctrine" as being "impacted in the imperishable center of man's nature." Does that mean as memory?

A. It is not memory in the sense of the word as we use it. It is all that we are, in every one of our constituents, by reason of our past experience and its application, regardless of whether we remember the experience or not.

Q. Do the affairs of the present appear to the Masters as new experiences, or do They see the future as it will be?

A. They have been through all experiences, and can judge of the future by the past and present. We must not think that our experiences in this are different from those in any other age. The material surroundings—the ideas, no doubt—were very different from ours; but human feelings have always been the same, no matter what the form might be that excites them. The Masters do not regard the character of the external stimuli, but the effect produced on the human being's inner nature. Experience is what one *feels.*

Q. But the "Soul" is distinct from any experiences?

A. Surely, if it were not, it could not experience. The Soul is distinct from its experiences in the sense that it is the sum-total of its experiences, just as a house is different from the materials put into it. The Soul is the resultant of all its experiences; the house is not any of the materials, but is an ideal made up of the materials. *We* idealize our experiences. Our experiences are worthless unless they give us a basis in ideal. Soul is the idealization of experiences—the idealization of Spirit, or Consciousness. We move from ideal to ideal. The spirit is constantly constructing ideals until it finally realizes that all ideals are comprehended in the One. It just means that all is Consciousness and Spirit.

Q. I have always thought of "Soul" as a sort of abstraction.

A. It is strange that we think of the Real part of us as the unreal. There is That in us which sees, hears, feels—quite irrespective of body, quite irrespective of mind—the Real Man. *Buddhi* is the Immortal Ego. *Buddhi* cannot be described. It *is* feeling, the accumulated experiences—all our experience is in feeling. *Manas* is the Higher Mind, that part of *Buddhi* which is in action; the creative power of *Buddhi*. There is a continuing line of experience as Perceivers—all beings are Perceivers. They are limited by the power of their self-created instruments. In all perceptions is the quality of the instrument through which that perception comes.

Q. In the "Voice of the Silence" it speaks of the Mind as the "Slayer of the Real." Why is that?

A. The "mind" is just a "lens" through which we look, and according as we have made the glass we look through do we see the world. We see everything reflected in the mirror of the mind—it is a reflection always—reflection colored and distorted by our own thoughts and feelings—characterized by the mirror we have. Anything that is said to us is always mixed up with the experiences we have already had, consequently is not true unless our minds are true. Images are reflected on the retina *reversed*, the same as they are in a mirror, but we have learned to correct the reversions psychically and unconsciously. That corrects the physical lens for external reflections. But we need a metaphysical lens that will correct mental reflections. That can be brought about by metaphysical concepts based upon the eternal verities, based upon the essential nature of all things.

Q. Is not the thing for which man is striving what we would call perfection? Is that not the goal, or to become a Mahatma?

A. The object of all evolution is not individual salvation, but that the whole shall be lifted up, raised to higher and higher degrees. A Master is One far, far ahead of the rest. He became a Master by doing service, and now remains with all His glorious powers devoted to the service of not only Humanity, but all the kingdoms of Nature. Those of us who have in us the possibility of becoming Masters in time, should imitate Their example.

Q. On page 7 of the "Ocean" it speaks of the existence of those Wise Men, and that They probably exist today. Surely there is no doubt of it! Why was the word "probably" put in there?

A. The word "probably" was used in order to show the ordinary reader, with Western ideas, that the evidence of the existence of such Beings in the past points to the strong probability of Their existence today; to avoid any appearance of dogmatism, and to call for a decision on the part of the reader—to arouse thought.

Q. "Ocean of Theosophy" has a tone of settled conviction, and appears to be authoritative, is it to be so accepted?

A. As Mr. Judge said himself, in the Preface, "The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience." It is not conceit nor assumption of authority, because it is only a handing on of what has been known before.

Q. In speaking of a true basis, do you think it would be possible for a Theosophical society to have one for the promulgation of the true teachings of the Masters, without the Three Fundamental Propositions of the Secret Doctrine? Could it be taught without these?

A. A working knowledge of the Three Fundamentals is essential for an *understanding* of all that follows in the *Secret Doctrine*. One might be able to repeat all that is written in the *Secret Doctrine* and elsewhere, and have no real understanding of the Philosophy. There are many in that position.

The *Secret Doctrine* says in regard to the Three Fundamental Propositions, "Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven."

Q. The number of Masters is not augmented during the Kali-Yuga, is it?

A. As a Master is a perfected septenary being, and men in general are far from perfect, though having a septenary nature, there can be no absolute barrier in any age to the attainment of perfection, or that degree of wisdom and power which marks a Master. In the present age no doubt the difficulties are very great, but so also are the opportunities. It is safe to say that every civilization adds to Their number.

Q. How does such an age come about? It is sometimes called the "Foundation" age; why is that? And why is its "momentum" spoken of, and how can much be done in it?

A. Kali-Yuga means "Dark Age"—that is, "spiritually dark". It is the culmination of man's descent into, and identification of himself with, gross matter. It represents and contains the mingling of different lines of individual and collective thought and action (individuals, nations and races) necessarily antagonistic because of personal selfishness, due to a loss of the knowledge of spiritual identity. Nature's processes are first, homogeneity; then differen-

tiation; then amalgamation—when all the differentiations are mixed together; then precipitation—or separation of the true ideas from the false. This is Kali-Yuga, during which a choice between true and false ideas must be made. It is the "Foundation Age" because the experiences gained through the Golden Age, the Silver Age, and the Bronze Age, become crystallized in the Iron Age. Then all the "momentum" of these ages is there, and as it is the turning point, it forms the "foundation" for subsequent progress. We have been descending step by step through the previous ages. All the efforts made and experiences gained during those vast periods have to be conjoined and brought into play in controlling and rightly using our terrestrial powers. We cannot do anything *against* Kali-Yuga, but we can do everything *in* it.

Q. What do cycles have to do with the comings of these Masters?

A. This is like asking, "What has day-time to do with our waking up?" The Universal Law shows that periods of non-manifestation are followed by periods of manifestation; periods of Light, by periods of Darkness. So there are periods when spirituality becomes more and more eclipsed, and intellect and materialism reign; and these again are followed by a dawn and increase of spirituality. It is at the beginnings of such a period as the latter that Divine incarnations take place. It is not the period of years that compels the appearance of a Divine Incarnation, but the condition of humanity. It has been observed, however, that periods of time and conditions of men coincide; just as waking pertains to the day-time and sleeping to the night. This is due to the collective action. When the whole mass gets to whirling, the unit has to go with it; but one may be on the hub of the wheel, so to speak, and will not get the motion of the rim. In like manner, the more we depart from our own center, the more are we involved in the general motion; we get into a current of ideas and feelings and are carried along with it because we identify ourselves with it.

Q. Are any of those Beings who have all this knowledge in physical bodies now?

A. It is stated that there are, and further, that They live upon this earth. While Their bodies are shaped like ours, the physical substance of which they are composed is a very high degree of physical matter; it might be likened to radiant matter, strongly electric and magnetic, for if They possess the high powers spoken of, Their bodies would necessarily be of a kind that could stand the impact of and convey those powers. Masters could not visit an ordinary man without creating such a disturbance in his physical body as would prevent ordinary perception and action. When They do come among mankind, They take the necessary precautions both to conceal Themselves, and also insulate Their powers by assuming an ordinary body of physical matter. By such means They are able to obviate external disturbance, and prevent supervision or obstruction. As Their work is upon the inner nature of Man through

men's personalities, this borrowed body, so to speak, serves every purpose. If on the other hand They should take extraordinary pains to avoid any possible injury or disturbance to ordinary bodies, and appeared in Their own natural bodies, Their powers over Nature and Their appearance would be such as to cause worship on the part of some, and superstitious antagonism on the part of others; either of which would be subversive of the end in view, which is to arouse to activity the divine nature of Man. So worship is not required, and companionship is neither wise nor possible for us as physical beings; it is necessary that we should know *within ourselves* those truths They teach and pre-eminently express.

It is stated that the Masters are preparing the minds of men, through Their Message of Theosophy, for Their actual presence among us; when that will be depends upon humanity as a whole and ourselves in particular.

Q. Do you think that there is a universal law back of our choice, whether it is right or wrong?

A. Law is the realm of action and its continuation, re-action. From the beginning of manifestation, each action by any being affects all beings to a greater or less degree, who in their turn react upon the institutor of the action. It is these re-actions that act as barriers when we see a better way and cannot immediately act as we would like. We can, however, make the choice, hold to it, and work towards it. The barriers will pass; the choice will remain with all its potentialities. Mere liking or disliking, however, are not referred to in the foregoing; these are within the power of the individual to remove. The barriers spoken of are those presented by external conditions, circumstances and events which for the time being prevent our taking a course seen, felt and known to be the best.

[*Students of the "Ocean of Theosophy," no matter where located, are invited to send in questions on the chapter under consideration in the current issue of* THEOSOPHY, *at any time.*]

FROM THE SECRET DOCTRINE*

While the Christian is taught that the human soul is a breath of God—being created by him for sempiternal existence, *i. e.*, having a beginning, *but no end* (and therefore never to be called eternal)—the Occult teaching says, "*Nothing is created, but is only transformed.* Nothing can manifest itself in this universe—from a globe down to a vague, rapid thought—that was not in the universe already; everything on the subjective plane is an eternal Is; as everything on the objective plane is an *ever becoming*—because transitory."

* From the Original Edition Vol. I, p. 570; see Vol. I, p. 622 Third Edition.

"THE NEW REVELATION"

UNDER the above title the *Metropolitan* magazine for January, 1918, publishes a long and leading article written by Sir A. Conan Doyle, the well known novelist.

The magazine is one of the most reputable of American periodicals, and has a very large circulation. Arthur Conan Doyle is a familiar and friendly name to myriads of readers. He is one of many notable men in science and literature who are deeply interested in physical and psychological phenomena. The sufferings and sorrows incident to the present world circumstances, and the respectability of the great names associated with and endorsing what is called psychical research, have together produced a tremendous and wide-spread interest in and investigation of what was many years ago called "the unseen universe."

Theosophy, knowing that the whole is constituted of the visible and the invisible, grasps the facts of nature, both without and within, and its philosophy is the only possible key to the meaning of the mysterious physical and metaphysical phenomena in which so many minds are now so greatly interested.

Conan Doyle's title is a misnomer and a misconception of the facts to begin with. Psychic Research with all its attendant phenomena and accompanying explanations, is in no way and in no sense either a new revelation or a new thing. The name Psychic Research is comparatively new, having sprung into usage in the early '80's with the formation of the Society of that name. But the investigations which Conan Doyle's article discusses, the means employed, and the results achieved, have been familiar in Europe and America since the close of the first half of the last century under the name of Spiritualism. Nor is that by any means their beginnings. Every country, every clime, every period of time, every religion, every tradition, and every historical survey as far back as we can trace events, furnishes abundant evidence of the existence and prevalence of both conscious and unconscious intercommunication between our world and other worlds invisible to us in our normal condition, and between our state of consciousness and other states, and between the human inhabitants of our earth and the denizens of other and—to us—subjective worlds and planes of being.

Witchcraft, demonology and necromancy are words written on every page of the history of America and Europe. These words are offensive to the ears of the modern spiritualist and psychic researcher, but they are merely other names for identically the same facts. The offensiveness does not lie in the words employed but in the facts, whether this is recognized or not.

Norse and Teutonic legends are filled with the same occurrences and the same practices. Rome and Greece had their soothsayers, their exercises of mantic frenzy, their exorcisers of the

manes of the dead, their men and women with daimons and possessions. The Arabic tribes for ages have pursued and still pursue by means known to them the various branches of divination and trances. The lithographic remains and the papyri that have come down to us from ancient Egypt and Chaldea all afford clear evidences of the practices of mediumship and its fruits. Passing to the farther East, the religious and sectarian literature of ancient India and China are elaborate in their record of the subject, and certainly it is by no means absent from the Bible of the Jews and of Christendom.

Thus neither mediumship nor its practices or "revelations," whether in the form of physical phenomena, or trance, inspirational, automatic or other "messages," is in any way new. Nor are the arguments and considerations alleged and urged by Conan Doyle either new, inspiring or convincing. They are those advanced in all times, both by mediums themselves, their advocates and consulters. In fact, they are so little convincing or conclusive that among all those addicted to mediumship, no two agree as to the nature and rationale of the process or the thing itself, and no one of the many mediums can in advance say what will transpire, or that he can himself direct or control the extent or character of the manifestations. Further, the "control" is variable and limited, whatever the reasons alleged, as shown both by the manifestations and by the admissions of the unseen intelligences themselves. Still further, no two of the learned investigators of these manifestations agree as to their source, their unmixed nature, their laws, principles and processes, or the value of the messages received, or what conclusive deductions are to be drawn from their studies and experimental researches into this psychological domain.

The most patient and painstaking of these investigators, Prof. Myers, to whom Conan Doyle refers in terms of high encomium, was unable, as Dr. Doyle says, "to get any formula to cover all the manifestations called 'spiritual'." The five learned and able scientific investigators to whose books Conan Doyle refers as of notable value, all disagree with each other in conclusions drawn, in theories as to the nature of the phenomena and the manifesting intelligences. And of those who have studied longest and most thoughtfully it may be said that they all speak with caution and great reserve, and admit that they do not understand what it is that they are studying as a whole, however they speculate and are "convinced" of one thing and another. No two of them formulate the same theories and no one of them professes to have discovered any of the actual "laws" involved. It is admitted on every hand that all that is so far "proved" is that such manifestations actually take place, but that the whole subject is in confusion and chaos and in no sense of the word a science.

By Conan Doyle's confession he was, as a practicing physician thirty years ago, a "convinced materialist." He was profoundly "convinced that death does indeed end all." Yet he must at that

time have been acquainted with the existence and underlying principles of all the great religions. He must have read Plato and the Neo-Platonic philosophers. He must have been familiar with the life and sayings of Jesus. He must have known somewhat of Buddha. He must have known of the overwhelming conviction of the vast majority of mankind, of all grades and of all classes, in all times and countries, of the existence of the spiritual and metaphysical worlds and of the immortality of the Soul. Even he must have known of the practice of necromancy and witchcraft and of their phenomena everywhere in all times. These things could not have escaped his notice and his information. Yet he was as he tells us a convinced materialist believing that death ends all. Why, then, was he such a "convinced materialist?"

The answer can only be that he did not use intelligently the material at hand; that he was not a competent and just judge of the evidence; that he was biassed in his conclusions unconsciously to himself and not because of the preponderance of the evidence.

For after thirty years, with no new thing in the world adduced, with exactly the same state of facts before him or available to him, and with the added measure of safety in the clear recollection of his former error of judgment, he now announces that he is an equally "convinced spiritualist; equally firm and sure in the belief that there is survival after death." It is not in any sense new evidence; it is not in any sense new facts; it is not in any sense new teachings that have converted Conan Doyle. What, then, is it that has wrought this reversal of judgment? What else than the same basic flaw that produced the first "conviction?" The fact that he has not intelligently considered all the evidence; that he is not an unbiassed judge; that he is incompetent to pass upon the evidence, or the character and credibility of the witnesses. Like so many others who sit in the seats of the mighty and pronounce "the law in the case," he is, by his own showing, not even a good juryman to pass upon the facts.

Are these statements harsh, or incorrect, or untrue? Let us consider. For these statements are not in any sense our own, however we in our turn are profoundly convinced of their entire accuracy.

In *Isis Unveiled,* H. P. Blavatsky goes over the world's evidence on this subject of "spiritual phenomena," and collates the world's testimony as to its source, nature, rationale, laws, science and philosophy. She there shows that the teachings of every Founder of the great religions; the teachings of every great philosopher, and of every great philanthropist in human history, have voiced distrust and have uttered warnings, and have pronounced condemnation of sorcery, of necromancy, and of phenomena-hunting, no matter what "spiritual" names we may give to them. Against such evidence and such testimony, Sir A. Conan Doyle, hundreds of other eminent men of the day, and untold thousands of the laity, have set and are setting deaf ears, turning closed eyes,

and stifling their own consciences. Stifling their own consciences? Aye, for not one of these psychological vivisectors would for a moment willingly consider submitting himself to the same state of helpless trance, of moral disintegration, of subjection to the control and obsession of unknown forces and agencies, of prodding, experimentation, suspicion, that goes on in the "medium" and intermediary essential to his "researches." He would no more do this than our medical vivisectors would themselves invite or assent to the degradations and the tortures they every day inflict on their "mediums," the helpless animals.

And what kinds of "evidences" and what character of "witnesses" have the spiritualists and psychic researchers chosen and accepted in defiance of the lessons of human history and the admonitions and warnings of the Christs and Buddhas, the bibles and religious scriptures of all nations? Raps, knocks, table-tippings, ouidja boards, automatic writings, and trance utterances through the mouths of physically, mentally and morally deranged subjects whom not one of the investigators trusts for one moment, or whose phenomena he would accept as genuine without the most elaborate precautions he can devise.

More, the very "phenomena" he seeks, the very "messages" he gets, are more abundant, more varied, more reliable in their procurement in the psycho-pathic wards of any great hospital. The records of lunacy and nervous derangements of the physicians are crammed with the phenomena and messages of patients parallelling every phase of mediumship and psychic research, and the London *Lancet* of Conan Doyle's own country, the gravest and ablest of its medical journals, but recently contained a measured and solemn warning by the greatest specialist in England on insanity and nervous disorders, against the very practices and the very results, and the very investigations and endorsements which to A. Conan Doyle and so many others represent *spiritual* psychological phenomena. What to Sir Oliver Lodge, Prof. Crookes, A. Conan Doyle, W. T. Stead, and hundreds of others is "an interesting subject for investigation," is a "consolation to the bereaved," is "evidence of immortality," is "teachings in regard to the other world and the spiritual nature of man," is to this medical expert, profoundly interested in the well-being of his fellow men, a deadly and terrible danger here and now, when considered only in relation to its effects upon the nervous system and moral nature of the victim.

To the incoming Egos of our generation and those to follow, H. P. Blavatsky, speaking with that kind of full knowledge that is evidenced by her life and by her writings, and backed by the testimony and teaching of the ages, voiced ever and always the dangers of mediumship, the delusions of its communications, the glamour of its phenomena, the fundamentally erroneous basis of "seeking for a sign" and a wonder as evidence of the truthfulness or value of any communication or any teaching. She propounded and promul-

gated no new revelation, but a restatement of ethics, philosophy and spiritual science upon the understanding and practice of which all true metaphysical and psychological, no less than all true physical progress is based. And she gave the rationale, the forms, processes and meaning of spiritualistic phenomena of all kinds, and made clear the class and character of the "intelligences" of the seance room and the psychical research experimenter. There is no disorder, no confusion, no chaos or contradiction in her exposition of "spiritual phenomena." She knew what she was talking about and was herself able to produce *at will*, because she understood, the phenomena of the metaphysical, exactly as a genuine scientist can produce at will the phenomena of the physical, universe.

Which "revelation" will we have, the old revelation of the Wisdom-Religion, or the "new" revelation of Necromancy?

SECRET DOCTRINE TEACHINGS*

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e. g.*, even in the exotericism of the Purânas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i. e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions —so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

* From the Original Edition Vol. I, pp. 272-273; see Vol. I, pp. 293-294 Third Edition.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY. DISCUSSIONS OF THE STANZAS OF THE FIRST VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

(Concluded from March.)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II to IV of the *"Book of Dzyan,"* upon which *"The Secret Doctrine"* is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing *"The Secret Doctrine"* will find that these Stanzas are also printed in H. P. Blavatsky's *"Voice of the Silence,"* which is owned by most students. or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

X.

STANZA IV.

Sloka (1.) LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS —THE SONS OF THE FIRE. LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER.

Q. Are the sons of the Fire, the Rays of the Third Logos?

A. The "Rays" are the "Sons of the Fire-Mist", produced by the *Third Creation*, or Logos. The actual "Sons of the Fire" of the Fifth Race and Sub-races are so called simply because they by their wisdom belong, or are nearer to, the hierarchy of the divine "Sons of the Fire-Mist", the highest of the planetary Chohans or Angels. But the Sons of the Fire here spoken of as addressing the Sons of the Earth are, in this case, the King-Instructors who incarnated on this earth to teach nascent Humanity. As "Kings" they belong to the divine dynasties of which every nation, India, Chaldea, Egypt, Homeric Greece, &c., has preserved a tradition or record in some form or other. The name "Sons of the Fire-Mist" was also given to the Hierophants of old. They are certainly subdivisions of the Third Logos. They are the Fire-Chohans or Angels, the Ether Angels, the Air and Water Angels, and the Angels of the Earth. The seven lower Sephiroth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.

Q. Do they, then, correspond to the Races?

A. They do. Otherwise where would be the intellectual Races with brains and thought, if it was not for these hierarchies that incarnated in them?

Q. What is the distinction between these various Hierarchies?

A. In reality these fires are not separate, any more than are the souls or monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in *practical* Occultism, which is but the lowest form of applied Metaphysics. But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the "principles" of the Universe or those of man, if you like, and the same "principles" in a bacillus.

"There is a passage in the Bhagavad-Gita (ch. viii.) wherein Krishna, speaking symbolically and esoterically, says: 'I will state the times (conditions) . . . . at which devotees departing (from this life) do so never to return (be reborn). The Fire, the Flame, the day, the bright (lucky fortnight), the six months of the Northern solstice (dying) in these those who know the Brahman (Yogis) go to the Brahman. Smoke, Night, the dark (unlucky) fortnight, the six months of the southern solstice, (dying) in these, the devotee goes to the lunar light (or mansion, the astral light also) and returns (is reborn)."*

Q. What is the explanation of this passage?

A. It means that the devotees are divided into two classes, those who reach Nirvana on Earth, and either accept or refuse it (though never to be born again, in this *Mahakalpa*, or age of Brahmâ); and those who do not reach this state of bliss as Buddha and others did.

"The Fire, the Flame, the day, the bright fortnight of the moon", are all symbols of the highest absolute deity. Those who

* Secret Doctrine, Vol. I, p. 86, Original Edition; p. 113-114, Third Edition.

die in such a state of absolute purity, go to Brahman, *i. e.*, have a right to Moksha or Nirvana. On the other hand "Smoke, night, the dark fortnight, &c.", are all symbolical of matter, the darkness of ignorance. Those who die in such a state of incomplete purification, must of course be reborn. Only the homogeneous, the absolutely purified unalloyed spirit, can be re-united to the Deity or go to Brahma.

Sloka (2). LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS.

"The first 'Primordial' are the highest beings on the scale of existence. The 'Primordial' proceed from 'Father-Mother.' "**

Q. Is Father-Mother here synonymous with the Third Logos?

A. The first primordial seven are born from the Third Logos. This is before it is differentiated into the Mother, when it becomes pure primordial matter in its first primitive essence, Father-Mother potentially. Mother becomes the immaculate mother only when the differentiation of spirit and matter is complete. Otherwise there would exist no such qualification. No one would speak of pure spirit as immaculate, for it cannot be otherwise. The mother is therefore, the immaculate matter before it is differentiated under the breath of the pre-cosmic Fohat, when it becomes the "immaculate mother" of the "Son" or the manifested Universe, in form. It is the latter which begins the hierarchy that will end with Humanity or man.

Sloka (3). FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS—SPRING IN SPACE THE RE-AWAKENED ENERGIES (*Dhyan-Chohans*): THE ONE FROM THE EGG, THE SIX AND THE FIVE; THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE, THE TWICE SEVEN, THE SUM TOTAL. AND THESE ARE: THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, *(formless)*, THE RUPA *(with bodies)*, AND THE FORCE OR DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS (*the Pitris*) WITHIN THE HOLY FOUR.

Q. Can you explain these numbers and give their meaning?

A. As said in the Commentary, we are not at present concerned in the process, that is to say, it cannot at present be made public. Some few hints, however, may be given. The Rabbins call the Circle (or as some say, the first Point in it) Echod, the ONE or Ain-Soph. On a lower plane, the fourth, it becomes Adam Kadmon, the manifested seven and the unmanifested ten, or the complete Sephirothal Tree. The Sephiroth, therefore, are the same as the Elohim. Now the name of the latter written in Hebrew,

** Secret Doctrine, Vol. I, p. 88, Original Edition; p. 116, Third Edition.

Alhim, is composed of five letters; and these letters in their values in numerals, being placed round a circle can be transmuted at will, as they could not be were they applied to any other geometrical figure. The circle is endless, that is to say, has neither beginning nor end. Now the literal Kabala is divided into three parts or methods, the third of which is called Temura or permutation. According to certain rules one letter or numeral is substituted for another. The Kabalistic alphabet is divided into two equal parts, each letter or numeral of one part corresponding to a like number or letter in the other part. By changing the letters alternately, twenty-two permutations or combinations are produced, which process is called Tziruph.

The footnote on pages 90 and 91 (Vol. I, *Secret Doctrine*),* makes my meaning quite clear.

Sloka (4). THIS WAS THE ARMY OF THE VOICE—THE DIVINE SEPTENARY, THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THIRD, FOURTH, FIFTH, SIXTH AND THE SEVENTH OF THE SEVEN. THESE ("*Sparks*") ARE CALLED SPHERES, TRIANGLES, CUBES, LINES; AND MODELLERS: FOR THUS STANDS THE ETERNAL NIDANA—THE OI-HA-HOU (*the permutation of Oeaohoo*).

Q. What are the "Life-Winds" in the commentary [*page 96*]*?*[1]

A. The Life-winds are the various modes of out-breathing and in-breathing, changing thereby the polarity of the body and states of consciousness. It is Yoga practice, but beware of taking the exoteric works on Yoga literally. They all require a key.

Q. What is the meaning of the sentence beginning "The Sparks, etc." (vide supra)?

A. The sparks mean the Rays as well to the lower intelligence as to the human sparks or Monads. It relates to the circle and the digits, and is equivalent to saying that the figures 31415 as given on pages 90 and 91, are all subject to the circumference and diameter of the circle.[2]

Q. Why is Sarasvati (the goddess of speech) also called the goddess of esoteric wisdom? If the explanation lies in the meaning of the word Logos, why is there a distinction between the immovable mind and the movable speech? Is mind equivalent to Mahat, or to the Higher and Lower Manas?

A. The question is rather a complicated one. Saraswati, the Hindu goddess, is the same as Vâch, whose name means Speech and who is the female Logos, esoterically. The second question seems rather involved. I believe it is because the Logos or Word is called the incarnate wisdom, "Light shining in darkness". The

* Secret Doctrine Vol. I, pp. 90-91, Original Edition; ppp. 117-118-119, 3rd Edition.
[1] Secret Doctrine Vol. I, p. 96, Original Edition; p. 123, 3rd Edition.
[2] Secret Doctrine Vol. I, pp. 90-91, Original Edition; p. 118, 3rd Edition.

distinction lies between the immovable or eternal immutable All, and the movable Speech or Logos, *i. e.*, the periodical and the manifested. It can relate to the Universal, and to the individual mind, to Mahat, or to the Higher Manas, or even to the lower, the Kama Manas or Brain-Mind. Because that which is desire, instinctive impulse in the lower, becomes thought in the Higher. The former finds expression in acts, the latter in words. Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, *i. e.*, the threat, whereas *Karmically* it is the contrary.

Q. "God geometrizes," says Plato, but seeing that there is no personal God, how is it that the process of formation is by Dots, Lines, Triangles, Cubes, Circles, and finally Spheres? And how when the sphere leaves the static state, does the inherent force of Breath set it whirling?

A. The term "God"—unless referring to the Unknown Deity or *Absoluteness*, which can hardly be supposed *acting* in any way—has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature. The word "Forest" is singular, yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying "Nature", or still better—"Law geometrizes" if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever "geometrizing" is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form—this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed, was triangular or pyramidal, then cubical and finally hexagonal, &c. Thus, even modern physical science, corroborates Plato and justifies his proposition.

Q. When Tyndall took a large block of ice and threw a powerful ray upon it and thence on to a screen, there were to be seen the forms of ferns and plants in it. What is the reason of this?

A. This question ought really to be addressed first to Professor Tyndall, who would give a scientific explanation of it—and perhaps he has already done so. But Occultism would explain it by saying either that the ray helped to show the astral shapes which were preparing to form future ferns and plants, or that the ice had preserved the reflection of actual ferns and plants that had been re-

flected in it. Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions, reflect certain images from the invisible astral region, just as light and a sensitised plate may be made to reflect stars that cannot be perceived even by the telescope. This is well known to learned Yogis who dwell on the eternal ice of Bodrinath and the Himalayas. At any rate, ice has certainly the property of retaining images of things impressed on its surface under certain conditions of light, images which it preserves invisibly until it is melted. Fine steel has the same property, though it is of a less occult nature. Were you to observe the ice from the surface, these forms would not be seen. But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern sicence of course, yet it is fact and truth.

Q. Do numbers and geometrical figures represent to human consciousness the laws of action in the Divine Mind?

A. They do, most assuredly. There is no chance evolution or formation, nor is any so-called abnormal appearance or cosmic phenomenon due to haphazard circumstances.

Sloka (5). "DARKNESS," THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT: THE ○ (*for x, unknown quantity*).

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE WORD, SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE" (*Arupa*).

AND THESE ENCLOSED WITHIN THE ○ (*Boundless Circle*), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (*subjective, formless*) UNIVERSE; THEN COME THE "SONS", THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER (*Bhâskara*).

Q. The "One Rejected" is the sun of our system. Astronomically is there any explanation of Mârttanda's rejection?

A. The sun is older than any of its planets—though younger than the moon. Its "rejection" means that when bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies like as Saturn is fabled to have treated his progeny. This does not mean that all the planets are thrown out from the sun, as modern Science teaches, but simply that under the Rays of the sun they acquire their growth. Aditi is the ever-equilibrizing mother-nature on the purely spiritual and subjective plane. She is the Sakti, the female power or potency of the fecundating spirit; and it is for her to regulate the behaviour of the sons born in her bosom. The Vedic allegory is very suggestive.

Q. Were all the planets in our solar system first comets and then suns?

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun's fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahmâ's Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for æons, and æons like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see, will first fall off like a veil from the face of the true Sun. No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty thousand of King Sagara's Sons *were destroyed by a* glance of Kapila's eye.

Sloka (6). Then the Second Seven, who are the Lipika, produced by the Three (*Word, Voice and Spirit*). The rejected Sun is One, the "Sons-Suns" are countless.

Q. What is the relation of the Lipika, the "Second Seven" to the "Primordial Seven" and to the first "Sacred Four"?

A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems of the early centuries of Christianity, from that of Simon Magus down to the highest and noblest of them, the so-called Pistis-Sophia. All these systems are derived from the East. That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus the Æons, the primeval, the second and the third series of Syzygies. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svâbhâvat. Behind that Fire, the manifested but

silent Deity, stands with him as it does with us, that "which is, was, and ever will be". Let us compare his system with ours.

In a passage quoted from his works by the author of *Philosophumena*, we read:—"From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos) which immutability does not preclude activity, as the second from it is endowed with intelligence and reason (Mahat), it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency; they were formed in Syzygies, *i. e.*, they radiated out of the flame two by two, one being active, the other the passive principle". These Simon named Nous and Epinoia, or Spirit and Thought, Phône and Onoma, Voice and Name, and Logismos and Euthumêsis, Reasoning and Reflection. And again:—"In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it was not conformed by or through the Image, that Potentiality could never become Potency or pass into action, but was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it" (*Philosophumena,* p. 250).

He shows that whether these Æons belong to the superior, middle or lower world, they are all one, except in material density, which determines their outward manifestations and the result produced, not their real essence which is one, or their mutual relations which, as he says, are established from eternity by immutable laws.

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of—"as above, so below". They are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyan-Chohans.

In the hierarchies of Æons, Simon gives three pairs of two each, the seventh being the fourth which descends from one plane to another.

The Lipika proceed from Mahat and are called in the Kabala the four Recording Angels; in India, the four Maharajahs, those who record every thought and deed of man; they are called by St. John in the Revelation, the Book of Life. They are directly connected with Karma and what the Christians call the Day of Judgment, in the East it was called the Day after Mahamanvantara, or the "Day-Be-With-Us". Then everything becomes one, all individualities are merged into one, yet each knowing itself, a mysterious

teaching indeed. But then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness.

Q. What relation have the Lipika to Mahat?

A. They are a division, four taken from one of the Septenates that emanates from Mahat. Mahat corresponds with the Fire of Simon Magus, the secret and the manifested Divine Ideation, made to witness to itself in this objective Universe through the intelligent forms we see around us, in what is called creation. Like all other emanations, they are "Wheels within Wheels". The Lipika are on the plane corresponding to the highest plane of our chain of globes.

Q. What is the difference between Spirit, Voice and Word?

A. The same as between Atma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit—call it the "Spirit of God" or Primordial Substance—mirrors itself in the Waters of Space—or the still undifferentiated matter of the future Universe—and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the "Word" or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Colour, Sound, and Numbers.

THE INNER AWAKENING

IN its true sense the religious impulse is the longing of the heart for communion with the incommunicable, for sight and hearing of the invisible and soundless. It is the source of all human despairs, thus, of all the agonies of those who suffer the thirst of unquenchable love robbed of its object.

Religious faith has its origin in the same longing of the heart for reunion with what has been known and loved and lost to mortal ken and view. The void is known and the soul, in the anachronism of absence, hungers fiercely to span the abyss of ignorance with some form and bridge of hope to the knowledge that must be because it ought to be if love is not to be a liar and a cheat.

Thus we have nature's terrible paradox that out of death and loss is bred the hope of immortality and enduring possession of what we cherish. Thus indeed, as a great Master has said, the longing of no human heart is to be despised.

Men die, but love remains, ever making the mystic leap from one passing generation to another. The fuel perishes to its ash,

but fire remains to warm and heat and light us to the ineluctable pyre. Religions perish, but the religious impulse remains, for love remains, and lights anew the forms of faith. In the reproduction of bodies is hidden the mystery of metempsychosis, as in the renewal of the fuel is hidden the mystery of the fire that perishes not.

Uncounted messages have been uttered, unnumbered books written to serve as fuel to the hopes of the measureless millions who cried out for light in the dark places of their love. Did all these speak only hopes, only faith, only the crooning of some tortured souls who loved enough to try to lessen the discord of death by singing as if still in the near presence of the beloved?

The great Masters of life—those who loved most because they loved all who suffer—did the greatness of the agony of their love pierce further than the many whose love is only a lesser love, and perchance set foot upon the further shore, while yet standing here? Unless this is so, and unless we who also love and suffer in degree have but to love and suffer more to stand where they stand, serene in the midst of life and death because they hold a certain knowledge—unless this is so, life is only sensate death as death is but insensate life, and love an archfiend, not a ministering angel.

Who can be for an instant credulous of a lie so monstrous? Of death we have at worst but loss and ignorance, of life at least we have knowledge, and every joy and pain in life bespeaks the goodness and the potency of love. Love hugged in close embrace conquers all in life. Why then if stoutly held must it not conquer all in death?

Love is all that we know of the divine. Hate is all that any man may ever know of the satanic. Forms, bodies, actions, are but the tools and instruments of love or hate—the mere messengers of the gods who love or the fiends who hate. Perfect hate inspires fear. Perfect love casts out fear. Love can conquer hate—that all know. But if we hate at all—hate death, or loss, or pain, or any devil that conspires them, we do not perfectly love, and thus at our worst are prey to fear and at best our provender is hope, forever weaving back and forth between invisible foemen who make of our hearts and souls their battle ground.

If we are to *know* we must cast out fear—not this fear or that fear—but hate, the breeder of all fears, and we cannot cast out fear by hope; perfect love alone can poise the trembling scales. If a man love me I will give him love. If a man hate me I will give him love. More his hate goes out to me, more my love shall go out to him. So Buddha said, and our Western Buddha gave us but one charge to keep—that we love one another.

This is the inner awakening. Sometimes we so grossly err, are so blinded and deafened by the lightnings of our passions and the dull thunder of our remorse that we do not give back even

love for love. For all such the world is a place of evil where those who are weak are but the prey of the strong. The only happiness they know is the joy of the beast of prey. Their only suffering being preyed upon. These have far to go to see and learn even what is visible here. They are not awakened even to the external life around them.

Others we have, and these the mass of men, who give back love for love, who receive and then give back all or part of what is given them. They are beginning to be awake. These hate only when they do not receive or do not give, or are foiled in receiving or giving.

Slowly some are intensely awake to giving and receiving love. More and more these come to suspect the real presence of love in the beloved and give more and more freely, taking little, content to impoverish themselves to enrich what they love. They dream of inner things and are never aroused to hate or despair unless their giving is received with contumely or ingratitude, or the loved object dies from their sight and giving.

At last we have come after many days and much sorrow to the path where knowledge may be had. In our loss and love we read the sacred scrolls searching what may be done with what is left in our aching heart. Out of the dumb words a voice speaks and we take what we have and feed the poor, the poor in body, the poor in heart, the poor in love. For this is the commandment laid upon all but to be heard only by the individual. Straightway we have entered into the company of the divine. We do not see Them but we hear their ceaseless voice calling us in every wind of circumstance that blows We give and giving ceases to be a drain, it becomes an enrichment. The chamber of our loss has become the bridal chamber of the new love which encompasses the old and is clothed in the garments of all lesser loves, now lucent, hiding nothing, revealing all, and we know that love itself is the object of all love and of all life.

This then is the Inner Awakening and we both hear and see the divine in all things and all things in the divine. For the inner eye has opened and the inner ear grown sensitive to the pulse beat and presence of the divine form in all creatures and in all things. The ear of love hears, the eye of love sees and the heart of love rejoices. The eternal object has been gained. The eternal possession is ours. Henceforth we can forever more give more and more freely, more and more wisely, knowing no loss. We are awake to the divine nature, the divine power, the divine form, the divine prescience in all things. Union has come about. We no more are, but all things are in us. There is no more life, no more death, no more separateness at all. Only the divine heart beats, the divine breath flows, the divine life shines.

All beings live on the fragments of this bliss. But the bliss itself is for those who love much and hate not at all.

AROUND THE TABLE

DOCTOR was late for dinner that evening. This is nothing new in our Family—it happens with distressing regularity in fact. But this particular evening had been set apart for a "Family chat", for the reason that the Doctor himself had remarked at breakfast that he could come home early and would doubtless have the evening free. Mother had delayed dinner for a full half hour, but the Family had quite finished when Doctor's car rolled up the drive past the dining room windows. A moment or two later he was at table, and Anna was serving his belated meal.

"What kept you, Father?" asked Spinster. "You look all tired out—and there's a little smudge of mud on your right cheek, sir", she added mischievously.

"Don't make him talk now, child, let him eat his dinner in peace—he must be famished", said Mother, as the Doctor absently wiped his cheek with his napkin.

"That's a good word for it, Mother", he remarked a moment later, as Anna changed the plates. "I *am* hungry, and no mistake. Just drove in from San Fernando; called there on an accident case. It's a thirty mile run from here—and I didn't lose any time on the road."

"Now, Father, I am afraid that you do not realize how fast you drive at times", interrupted Mother anxiously. "You know you can't see very well at dusk—why did you do it?"

"To keep my promise to get home to you and the Family, my dear Madam", answered Doctor, with a ceremonious bow.

"It seems to me", interrupted Mentor, "that Doctor has a serious tale to unfold; suppose we stop questioning and listen to what he has to say."

"Well, I can't tell you why I was called", answered Doctor. "Guess they just heard I was in town and called me in consultation. But it certainly brought me into the most curious case I have met with yet." He paused, as if still studying in his mind over something, while the Family waited with some patience, knowing the Doctor's ways.

"It was like this", he continued, "I wasn't very busy this afternoon; got done about three o'clock and decided to run up to San Fernando and take the plaster cast off that little Smith boy's leg. Well, I fixed him up all right and was just leaving the house, when a hurry call came over their phone for me to go right down to the garage where the victims of an automobile accident back in the hills were being brought by the garage people's service car. I got there just as they arrived—one man dead, and another very badly crushed. We got him fixed up the best we could by the time the County ambulance had arrived, and sent him in to the hospital.

Perhaps the poor fellow will pull through—I hope so", he added with a sigh.

"You said it was a curious case, Doctor", Spinster reminded him, as he settled back in his chair as if the story were all told.

"So I did", was the answer, "and so it is—for, Mentor," he continued, "here is one of the most interesting studies of Karma I have ever known. This accident occurred in the Newhall Pass, just this side of the tunnel—you remember the place. Well, two families of friends, each in its own car, were touring south on a pleasure trip. One car developed engine trouble on the north side of the Pass, so the other car was hooked on in front to tow the disabled car into town. They got to the crest of the Pass and stopped for a while to cool off the motor of the towing car. The driver of this tow car noted that his friend in the other car seemed nervous and, knowing how wearisome it is to be towed down a long grade—and dangerous too for a nervous person—proposed that all of the folks 'swap places'. After some argument *pro* and *con* this was done, and the cars went through the tunnel safely and were just starting down this side of the Pass when a great slide of earth and rock came rushing down one side of the Pass wall and practically buried the rear car. The man who was so thoughtful of his friend was killed outright and this other poor fellow who sat beside him was badly crushed. The two remaining people in the car were shocked, scratched and bruised, but not badly injured". The Doctor sat quiet for a moment and then added. "Why, they had only *just* changed seats a moment or two before—and if they hadn't, the other party would have met the slide. It's karmic action all right, but so remarkable it almost takes your breath away!"

The Family sat quiet for a few moments after Doctor finished his recital. Mother's hand shook a little as she poured the Doctor's coffee. Spinster played with a spoon absently. Mentor was in a brown study.

"Those poor people who changed places with their friends must be feeling dreadfully this evening", remarked Mother presently, a world of sympathy in her kindly face.

"Yes, but they weren't to blame, were they Mentor?", said Spinster. "It reminds me of that old Bible saying, 'the one shall be taken and the other left' ", she added softly as if speaking to herself.

"No, they weren't to blame, of course", answered Mentor slowly, rousing from his abstraction. "I was thinking", he added, "of some of the *Aphorisms on Karma*, printed long ago in *The Path* magazine by Mr. Judge. You see, it's only by an understanding of Karma and its application that one can explain such a happening as this one. It's just like a bolt from the blue, and without rhyme or reason, if one has no true philosophy of life—no knowledge of karma and reincarnation. Here is a man who, to help his friend, and unknowingly, places himself where he is killed,

apparently in that friend's place. That was the precipitating cause, the spark that ignited the explosion—the final act that permitted the adjustment of effect for some far-reaching cause that must have been set in motion in a previous life—perhaps many lives before.

"The changing of seats was an insignificant matter in itself, but it is often just such insignificant events that precipitate heavy karmic retributions from other times. Witness this present world war, for instance, with the millions of souls involved—and apparently precipitated by the assassination of two relatively unimportant people by some obscure person or another."

"What particular *Aphorisms* did you have in mind, Mentor?" asked Doctor, rising from his chair, "I'd like to look them up again if you don't mind going over them."

The Family moved into the living room, and Spinster got the book (THEOSOPHY, Vol. I, December, 1912) from the book case.

"Well, all of these are good to study and think about", said Mentor, turning the pages slowly, but here are the two *Aphorisms* I had specially in mind—on page 51 he says:

"(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

"(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (*a*) by repulsion acting on their inner nature, and (*b*) by being called and warned by those who watch the progress of the world."

"Now these two *Aphorisms* are the general statements", Mentor continued, "and we can make the particular applications of them to the unfortunate occurrence that Doctor has related. That landslide was a minor 'cataclysm of nature'. It was ripe for precipitation because the natural conditions and the beings concerned were brought together. The idea of 'changing seats' came from the inner nature of the man who suggested it—and inwardly the being undoubtedly knew that the time for the karmic adjustment was at hand, though the physical man recognized it not, nor understood rightly the impulse that caused him to act—and perhaps mercifully so", he added seriously.

"We all might get some sense of realization that we are *continuous* beings, Family", he continued, "from this true story the Doctor has brought home to us tonight. The past of each one of us is full of unexpended causes. Each one of us has many impulses—intuitions, rather—to act at times in ways that we cannot explain. If we studied these we might find out something that would enable us to live more wisely and fully, and learn more of this wonderfully

complex nature of ours that we must master before our task is done".

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"I must telephone the hospital", said Doctor, rising, "and learn how that chap we sent there is coming on. By the way, Spinster", he added, "there were three women in the party. I'm going to dress the bruises of one of them again tomorrow, and you may go with me, if Mentor thinks well of it. They're in great distress, of course, and perhaps you can find some words to help."

"Sympathy is the road, my Dear", said Mentor, as the Doctor left to do his telephoning. "Yes, go with him, and from simple human sympathy move on, as openings show themselves in the talk, to speak of the truer and deeper things. What was it that H. P. B. said in the *Voice of the Silence:*

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law."

WHENCE THE NAME "LUNATICS?"*

IT is well known that the moon-beams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed—"fair Diana," the "Queen of Night," she, who in "clouded majesty"—

". . . unveils her peerless light,
and o'er the dark her silver mantle throws . . ."

—is the worst—because secret—enemy of her Suzerain, and that Suzerain's children vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person—even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moonlight without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far

* This article was first printed by H. P. Blavatsky in *The Theosophist* for April 1883.

more rapidly in moon-light than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of the moon-beams but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the VI, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: "Though it is a pretty well established fact that there exists some mysterious and *nefast* connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine."

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely-spread belief that the magicians, and especially the enchanters and *sorcerers* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all* they *know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps, they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian Diana or *Luna* were identical. That both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the "veils" of Isis and Diana, who were both the anthropomorphized symbols—or Goddesses of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of Diana in Aricia was served by a priest who had always *to murder his predecessor,* is more than suggestive to a student of Occultism; for it shows him that in the temples of Diana, the greatest as the most reverenced of all the goddesses of Rome and Greece—from that of Ephesus, one of the seven wonders of the world, down to the said temple of Aricia, the same mysterious initiations took place as in the sacred temples of the Egyptian Isis:—*i. e.*, the initiator having unveiled the Goddess, or shown the neophyte *naked truth*—had to die. We refer the reader to our foot-note on page 38 (col. 2) in the November *Theosophist* of 1882. Art. "Gleanings from Eliphas Levi."*

* This article was reprinted in THEOSOPHY for January, 1917. The foot-note referred to is the second one on page 124.—[ED. THEOSOPHY].

THE IDEA OF GOD

EVERY student who comes in contact with the sublime teachings of the Wisdom-religion on the subject of Deity, of the great Causeless CAUSE of all, has a formidable succession of strata of mental deposits to disintegrate and dissolve in himself before he can grasp the reality of the Ever-present Hidden SELF including and permeating all nature.

When he has in some measure broken up and cleared away the débris of misconception and erroneous notions in himself, and essays to rouse his fellow man to the like perception and the like effort, the difficulties that confront him are, if anything, even more formidable.

For we are all soaked through and through with the barbarous and hideously materialistic and narrow personal selfish ideas that form the mental barriers of the race to which we belong, and that *must* be demolished before we can emerge into the free spaces of the spiritual life and see with any clearness something of what is implicit in the Great Ideas of Theosophy.

Our personal existence from birth to death is steeped in selfish considerations. Our parents exist for our sake, not we in any sense for theirs. The family is an adjunct to our well-being; our family is an adjunct to our business. Our patriotism is an adjunct to our politics. Our religion is an adjunct to our sins, and exists for no other purpose than to wash us white of them, and free us from their evil effects. Our soul is a possession of no particular value while we live, and not to be permitted to tax or burden us to any particular extent, or interfere in any way with any earthly thing, but of surpassing importance at the time of death, and must be "saved" at that time, because it constitutes our spiritual insurance, to be realized on in the shape of an annuity, enabling us to continue in heaven the enjoyments to which we have grown accustomed here.

No pagan or heathen or atheist idea of god and soul can be found on examination to compare in sheer sordidness with the conceptions that have become inbred in us till they are second nature: too intimate to be examined; too familiar to be realized in all their depth and depravity.

H. P. Blavatsky warned us that materialism is not only the anti-philosophical negation of pure spirit; it is also of conduct and action—brutality, hypocrisy, and above all, selfishness; and more than all it is the disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than in matter, into a blind belief in the *materialization of Spirit.*

The tendency of modern civilization is a reaction towards a development of those qualities which conduce to the success in life

of man as an animal in the struggle for animal existence. So when the religious impulse rises in us and we cry out despairingly, "Where, who, what is God? Who ever saw the immortal Spirit of man, so as to be able to assure himself of man's immortality?" —when this recurrent question of the ages resounds in us also, we are but too apt to look for reply in gross directions, and overlook, ignore or deride the still small voice of the unplumbed silence within. Yet manifestly God without can never be known or recognized if it be not by the God within.

So she taught us the eternal but ever-new wisdom of the SELF in all things—even the Self within. As many men on earth, so many gods in heaven, and yet these Gods are in reality ONE. Her philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own Immortal Self. This omnipotence comes from the kinship of man's spirit with the Universal Soul—God! Man-spirit proves God-spirit, as the one drop of water proves a source from whence it must have come. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER-SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit;* prove the soul of man by its wondrous powers—you have proved God!

This Fundamental Proposition is easy for some and difficult for others. The difficulty arises chiefly from the influence of centuries of education in the degrading doctrine that all are *originally sinful.* If we are originally sinful we must be *inherently imperfect,* and that which is inherently imperfect can never, by any possibility, become perfect. Many have not been directly taught this doctrine of original imperfection, but all their thoughts have been insensibly affected by it. God has been continually held up to us as a being outside or different from us, and hence we tacitly hold the doctrine of inherent weakness and imperfection. She taught that this imperfection is only in the lower elements—lower because misunderstood and consequently misused and abused, with all their frightful consequences of grossly materialistic and anthropomorphic ideas of God, of Nature, and of ourselves.

She taught that evolution has a meaning and a purpose, a spiritual no less than an intellectual and a physical basis and resultant; that the Saviours and Christs and Buddhas of history and tradition are possible and a fact in nature, because of this ignored and overlooked side of evolution; that such Beings exist because they are the product of human and all evolution—that is, of intellectual and *spiritual* evolution—and that Themselves were once seemingly imperfect as ourselves. There came a time when They ceased to be sinning mortals, lay hold of the true ideas of God, of Nature,

and of themselves, and set resolutely and steadfastly to work to disembarrass themselves of the evil and gross ideas that had formed their substratum of thought and action.

In essence, in possibility of soul and spirit, we are all perfect. So long as we deny this we prevent progress and keep back the exhibition of that actual spiritual perfection which we have at the centre.

The Wisdom-Religion addresses itself to the man who is ignorant of his own greatness; he may come out of that ignorance, and, by slow degrees or quickly, realize his oneness with the Great Supreme. This first lesson has to be learned even though we do not as yet realize its full meaning. The following of occult formularies and the running after this, that, and the other guide will come to nothing but loss. Thus seeking on the outside for God and the solution of the mysteries of our hidden Self we delude ourselves and reach the end of life none the wiser.

The evolution of the internal or real Man is purely spiritual. It is not a passage through many and various forms of matter, as is the case in external evolution, but a journey of the Pilgrim-Soul through various *states* of *not only matter* but Self-consciousness and self-perception. All the time he is one and the same Soul, differing only in his incarnations, throughout his ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as he ascends into the realms of mental spirituality, or descends into the depths of materiality. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by our ignorant materialization of spiritual ideas.

Wherefore Theosophy sets us the first lesson to learn: That man is *identical* in Spiritual and physical essence with both the Absolute Principle and with God in Nature and has the presence in him of the same potential powers as exist in the creative forces of Nature.

"There is that, which upon the dissolution of all things else, is not destroyed. It is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return. This Supreme, within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone."

That thou art, O little man. Thou art this, but thou knowest it not.

THE TRUE IRENICON

IN one of his many homely writings addressed to students, Mr. Judge used the phrase: "the true *irenicon* for every sincere lover of his fellow man is the study and application of the fundamental principles of theosophy in his own life and relations."

Now *irenicon* is a Greek word much favored by some of the early Church Fathers. For then, as now, many of those who became imbued with some of the ideas of the Wisdom-Religion as presented by Jesus got out of them nothing but something to quarrel over. So in the first and second and third centuries fierce and bitter controversies waged among the different and differing congregations and bishops of the early churches, over mooted points of doctrine and practice. So polemics were much more in favor and much more considered than ethics. Polemical means quarrelsome, as opposed to irenical, which means peaceful.

A few of the Fathers saw that in the fervor and fury of battles over sects, parties and interpretations, the real message, and therefore the real purpose of the teachings of Jesus were being lost in the dust of battle. They therefore urged unceasingly upon all that the true irenicon, *i. e.*, the true basis and plan of harmony, peace and brotherhood, could only be found in study of and allegiance to the fundamental teachings of Christ, leaving interpretations and their consequent dissensions and differences of individual opinion to the individuals themselves who persisted in fighting for the predominance of their opinions and not at all for the spread of the teachings of Jesus.

H. P. B. and Mr. Judge knew well the dangers that would confront the earnest students of the philosophy they brought, for they knew that human nature now is the same as a million years ago. They knew that unless a true irenicon was steadfastly adhered to, both in principle and practice, the human nature of the students would lead them into polemics, into sects, parties, leaders and interpretations, and thus their energies would be dissipated or turned into false channels, and the precious seed entrusted to them would be scattered and lost, as has occurred with the teachings of Jesus, and many former Messengers.

They constantly urged upon the students the wisdom of assimilating the Message of Theosophy in order to acquire a firm and true basis in philosophy and ethics, and, equally, urged strict adhesion in practice to the First Object of the Theosophical Society—the formation of a nucleus of Universal Brotherhood.

There can be no real and true Theosophical Society apart from the individuals who compose it. The nucleus of Universal Brotherhood, therefore, is in the individual himself and nowhere else. If it is absent from the individual, then the Society itself is nothing but a delusion and a sham, one more of the pretentious and high-sounding names, and it and its members no more represent The-

osophy than the polemical sects of Christianity represent the Christ.

All who love Brotherhood are parts of that great whole denominated the Theosophical Movement. He who can, to any extent, assimilate the Master, to that extent he is the representative of the Master, has the help of the Lodge in Its work, and is truly a member of the real Theosophical Society, whose existence and action does not depend on any single organization, or all of them combined, but consists in the similarity of work and aspiration of those in the world who are working for it. Thus, those of us who follow after and worship a mere organization or leader are making fetishes and worshipping a shell.

To-day, as in old times, we have those who are merely polemical students of theosophy. They have appropriated certain ideas pleasing to them, which they have altered to suit their desires, and work to enforce those ideas and their organization, and make converts and proselytes. They do not themselves study the writings of H. P. B. or Mr. Judge, or refer inquirers to them. They have lost the true irenicon, without themselves being aware of the fact. Like the Christian sects, the foundation on which they build is dissension and differences of individual opinion, and not at all the philosophy whose name they have appropriated and some of whose ideas they have capitalized.

They are sincere, as millions of Christian sectaries are sincere; as countless millions of Mussulmen and Hindus are sincere All have had the same original teachings of the Wisdom-Religion. What has misled and deceived them? The teaching originally imparted to them? Not that; it is the unrecognized and unsuspected power of the human nature in themselves. Too soon they have fancied themselves "a thing apart from the mass," and therefore exempt from our common human weaknesses and defects.

The true irenicon, then, for the individual student, is constant study of the writings of the Teachers; constant effort to apply those teachings in all the mental and moral changes that go on each moment in us all; constant watchfulness and supervision over the human nature in ourselves rather than in others. Human nature does not take kindly to self-discipline and self-criticism. It prefers to criticize and discipline others, and especially so when it can do this in the name of the highest and holiest.

All this, and more, had H. P. B. in mind when she addressed her farewell message to theosophists just before her death, for she knew human nature and its lures and deceptions, and what we would each one of us have to fight. She knew the lessons of the eternal past, and one who has learned the *lessons* of the past can give admonition as to the present and prophecy as to the future. She said to us: "Now, I have marked with pain a tendency among you to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-

watchful enemies of your noblest qualities to betray and mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the world." And in another message she said: "On the day when Theosophy will have accomplished its most holy and important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish."

They failed because they first departed from and then lost forever the true irenicon. The old Theosophical Society failed for the same reason. The labor of the members was with a selfish motive. Personal pride, the personal wish to lead, wounded vanity, and the other "inherent imperfections of our Human Nature," laid us open to the unseen and powerful subjective and invisible influences that surround us all, so that advantage was taken of the noblest qualities to betray and mislead us into disunion through our very devotion to Theosophy. The lack of self-control and self-watchfulness *did* "become fatal in every case."

Have we learned the lesson of the past? Are we "firm in brotherly love and bent on a pure altruistic work"—to preach, promulgate, and above all *practice* Theosophy—or are we merely finding in our studies and "meditation" but food and weapons for polemics, for quarrels over trifles, for criticism and watchfulness over the inherent imperfections of our fellow students?

A great and earnest student once put in print these words: "I would, once for all, call upon my co-workers for the cause, to realize at every step of their study, as far as possible, the Divine Intelligence thus manifesting itself. Otherwise, how much soever you might believe or take it for granted, that the forces that govern the universe are spiritual, the belief, however deeprooted it might appear, would be of little use to you when you have to pass

through the ordeals of Chelaship; and then you are sure to succumb and exclaim that the 'Law is blind, unjust and cruel,' especially when your selfishness and personality overwhelm you."

Our real obstacles, our real barriers, our real foes to enlightenment and progress are within. Who recognizes this has found the true irenicon.

EXTRACTS FROM LUCIFER*

As the magician is not at any time affected by the magical illusion produced by himself, because it is unreal, so the Highest Self is not affected by the world-illusion.

The wise man should restrain the activity of the outer organs, such as speech, etc., and abide within the mind only; he should further restrain the mind, which is intent on doubtful external objects, within intelligence, whose characteristic mark is decision, recognising that indecision is evil; he should further restrain intelligence within the Great Self, *i. e.*, the individual soul, or else the fundamental intellect; he should finally fix the Great Self on the Calm Self, *i. e.*, the Highest Self, the Highest Goal.

Although one and the same Self is hidden in all beings, movable as well as immovable, yet owing to the gradual rise of excellence of the minds which form the limiting condition (of the Self), Scripture declares that the Self, although externally unchanging and uniform, reveals itself in a gradual series of beings, and so appears in forms of various dignity and power.

When a man sleeps here, then, my dear, he becomes united with the Sat, he is gone to his own (Self). Therefore they say of him, "he sleeps (svapiti), because he is gone to his own (svam apita)". (Kh-up. vi, 8, 1.) This passage explains the well-known verb "to sleep", with reference to the soul. The word "his own" denotes the Self which had been before denoted by the word Sat; to the Self he (the individual Soul) goes, *i. e.*, into it it is resolved, according to the acknowledged sense of api-i, which means "to be resolved into". The individual soul (jiva) is called awake as long as being connected with the various external objects by means of the modifications of the mind—which thus constitute limiting adjuncts of the soul—it apprehends those external objects, and identifies itself with the gross body, which is one of those external objects. When, modified by the impressions which the external objects have left, it sees dreams, it is denoted by the term "mind." When, on the cessation of the two limiting adjuncts (*i. e.*, the subtle and the gross bodies), and the consequent absence of the modifications due to the adjuncts, it is, in the state of deep sleep, merged in the Self as it were, then it is said to be asleep (resolved into the Self). Vedanta Sutra.

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* These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—Ed. Theosophy.

ON THE LOOKOUT

Metropolitan magazine for February contained a long article by Sinclair Lewis entitled "Spiritualist Vaudeville," and giving the writer's experiences and impressions with mediums and messages at Lily Dale, the spiritualistic earthly "summerland" in Chautauqua County, New York. That the word spiritual should be used in connection with a mixture one part phenomenalism and nine parts fraud, and be accepted and acceptable to millions of people as a philosophy and a religion is neither grotesque nor laughable. It is the self-revelation of the degradation and materialism of thought and feeling that envelops and obscures the Souls of myriads. It is one pole of the attempt of "thieves to break through and steal" the Mysteries. The other pole of the same thing was fitly illustrated in the same magazine in its January issue in an article by A. Conan Doyle, to which the author gave the name of "The New Revelation." What is the difference? What is the difference between a Russian peasant drunken with vodka, filthy, groveling, weeping sodden tears before an ikon, and a Caesar drunk with power, soaked with the blood of millions, weeping over the notes of a fiddle while the multitude acclaims him as a God? The range of prostitution is vast even in earthly human life and extends from royalty on a throne to the outcast of the gutter. But it is all prostitution. How much vaster the range and how much wider the sweep when transferred to the moral and psychic spheres of man's being through great cycles of time. Think of the two poles of materialism and superstition masquerading through the ages as science and religion. Every woe and every iniquity of mankind traces back to these two gods—the gods erected by human ignorance and human selfishness.

In the *Progressive Thinker*, a spiritualist organ, a discussion is going on on the subject of reincarnation. Many spiritualists believe in reincarnation just as do many christians and mohammedans. It is one of the mysteries of *Lower Manas* that it can hold the most contradictory ideas. "A house divided against itself cannot stand. Sooner or later we must become all slave or all free." Herein is the key to the problem of good and evil. They represent the opposed and mutually destructive phases of action and the basis of action, which is thought. A man can no more be in fact a spiritualist and a theosophist or a christian and a theosophist than he can be a "German-American," or a good evil being or an evil good being. One of the *Progressive Thinker* contributors says that he has read a great deal on reincarnation and always "with an open mind," but "I have always been taught that Nature is ever progressive and if this is a fact then to my mind the doctrine of reincarnation is a fallacy." We wonder what this writer understands by "Nature?" Is nature a thing, a god, a being of some kind who or which is "progressing?" The idea that there is some being, or law, or process which is evolving of itself and which will carry us along in that progress is fast fixed in a multitude of minds. It is the idea of a personal "God" and a vicarious reaping of what we have not sown, regardless of verbiage or formulation. But, regardless of whether it is "Nature" or ourselves which is "ever progressive," how could that progression take place except through some process? Progression implies change, evolution of something through something by means of something. That series of changes cannot imply loss of identity, otherwise there would be nothing to "progress." That which progresses is Soul, the series of changes or metempsychoses is reincarnation and the "progress" is either active or passive on the part of the Soul. If passive it must be induced from outside by other powers and forces than that of the Soul. This is the rooted human idea of "progress," and from it springs the idea of some god or devil who induces the changes, and thence the ideas of propitiation, salvation, mediums, miracles, phenomena, saviors,

and so on. If Soul "progresses" only in accordance with its own actions, we have the idea of self-induced and self-devised exertions, *Karma*, as the basis of all "progress" whether in right or wrong direction, from which the ideas of Law, justice, responsibility and hope. The very shibboleth "progress" can only mean one of two things: some one else can do our living, thinking, acting for us; or else we have to do them for ourselves. From the one idea, "God," with all its corollaries; from the other, "Law" with its unavoidable corollaries of Karma and Reincarnation. The same thing applies to the other shibboleth "an open mind." What does this writer mean by it? From the passive aspect an "open mind" is one so "open" that it is a pipe, not a receptacle; nothing but sediment remains in it; all else that flows in flows out. From the positive aspect an open mind is one that "proves all things and holds fast to that which is good." One cannot, in fact, hold the passive position in its entirety, but he can so polarize his powers of discrimination as to mistake evil for good, truth for falsehood. Closing one's eyes is a positive action; keeping them shut is a positive action. When done it is as "good" as being blind in fact, and to the blind all roads are a straight road.

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The leading editorial article in the *Electrical Experimenter* for February is on the subject of "Gravitation and Electricity." The writer says, "In our issue of October, 1916, we mentioned editorially that gravitation was an electromagnetic phenomenon. We also ventured the opinion that what we know as gravitation—like light—probably was only still another manifestation of that mysterious thing we call ether. We furthermore advanced the term of 'gravitational waves,' to better express our thoughts, because we felt that if gravitation was an electromagnetic phenomenon it was probably due to a distinct wave motion in the ether. Up to the time of our writing there did not exist experimental proof that gravitation really was an electromagnetic manifestation of the ether; the ideas in our editorial merely being the rather plausible theories of our leading scientists."

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Students of Theosophy know that this "theory" of latest science was advanced as a statement of fact by H. P. B. in Isis Unveiled, published in 1877, and again in the Secret Doctrine, published in 1888, and that it was succinctly stated by Mr. Judge in the Ocean of Theosophy first published in 1893. Nor did they present it and other "theories" to account for the range of phenomena physical and psychological being studied by modern experimentalists, as being in any sense new. On the contrary they affirmed that the whole arcana of nature is an open book and has been for countless ages, to the disciples and masters of Occult Science or "Magic." The theories of modern science more and more frequently approach the statements of occult truths. The difficulty with the modern scientific student does not lie in his assiduity or his lack of mental equipment; quite the contrary; but in his non-understanding and misuse of that equipment. Equipped with sincerity and steadfast patient application, nothing need be hidden from him; but he omits, because of his materialism, any consideration of two essential factors or conditions precedent to the understanding of phenomena; essential to understanding because they are essential to the production of the phenomena in question. *Every objective phenomenon is preceded by subjective action. Every subjective action is caused by the motion of consciousness, that is, by thought, will and feeling of a being or mass of beings.* Consciousness may exist independent of causal subjective processes, in which case there is *pralaya*—non-manifestation; or it may confine its expression to subjective processes purely, in which case there is to be considered the vast and unknown field of the metaphysical or psychological, using those words in a strictly scientific sense; and this field, being the substratum of all physical manifestation soever, can be and is being studied constantly by those who know how. It is the *natura in abscondito* which alone can supply the "miss-

ing links" that separate the kingdoms of physical nature; clear up the obscurities that precede the conception and envelop the "death" of every creature; the hiatuses in every scientific theory of evolution, or attempt to trace to a source within the arbitrary horizon of sense-perceived matter the "matter-moving soul," to borrow the graphic phrase of Plato. "The corner-stone of complete scientific knowledge is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies." Thus H. P. B. in Isis Unveiled, ii, 589. And again, page 635, same volume, "The *trinity* of nature is the lock of magic (knowledge of causation), the trinity of man the key that fits it." Whenever science becomes religious, and religion scientific, in the true sense of those words, out of that union will issue the conception and birth of that knowledge which else each seeks in vain. Theosophy is the psychological missing link in the mental world of the otherwise strong and able men of the day.

Lecturing before the Royal Institution of Great Britain, Professor Frederick Snoddy speaks as caustically as any student of Occultism of the "palpable sophistry of calling two fundamentally different things by the same name," when discussing "the new theory of matter." Negative electricity, he says, as apart from matter, is what is meant by the word "electron." Positive electricity, as apart from the electron, *is* "matter." And the "palpable sophistry" lies in the attempt to explain "matter in terms of electricity." He goes on, "the dualism remains whether you speak of matter and electricity, or of positive and negative electricity." A friend of ours once gravely explained that the reason a kitten chases its own tail with a zeal worthy of a better cause is "because the kitten has not found out that its head and its tail are both parts of itself." *Mutatis mutandis,* we submit that this affords a satisfactory "theory" to account for the endless tail-chasing of theological and scientific devotees of mental and moral calisthenics. They are forever in pursuit of "god," "matter" and "soul" or "energy," without catching up. But listen further to Professor Snoddy:

> "We have got to know the nucleus, but beyond the fact that it is constituted, in heavy atoms, of nuclei of helium and electrons, nothing is known. Whilst as regards the separate shells or rings of electrons which neutralize its charge and are supposed to surround it, like the shells of an onion, we really know nothing yet at all."

Some day, in the dim futurities, some genius will evolve the theory that the "nucleus" of the "onion" and the "shells of the onion" are both really parts of the onion and that the onion is the only reality; that the onion cannot be found out by tearing it to pieces and examining its "nucleus" and its "shells" for its secret of existence. It is so simple as that. Fifty centuries ago Krishna of the immortal *Bhagavad-Gita* told his disciple Arjuna that "Purusha, the Spirit, and Prakriti, or Matter, are co-existent and co-eternal" as the basis of all phenomena, objective or subjective, and that all phenomena spring from the action of Purusha upon Prakriti. The enormous energies poured without stint by scientific students into the analysis of and speculation upon "matter and energy," or "electrons and matter," or "positive and negative electricity," end every time in bringing them to the—to them—dead wall of Purusha and Prakriti. A dead wall because they then try to differentiate between the wall and the stones of which it consists. But Krishna makes it plain to his disciple that "whenever anything is produced, animate or inanimate, it is due to the union of Purusha and Prakriti," and that these two are not separate and distinct realities, but the two poles or aspects of one and the same thing: *Paramatma,* the "Self that is All, and is in all, and is the person meditating." The scientific mind of the moment is so intent upon the astonishing discovery that all is "positive and negative electricity" that it overlooks the one real thing, that "electricity" itself. When the scientist at last discovers the actuality of the immortal trinity, The Monad, The Duad, the Triad, in all things including himself, he will recognize that the

student, the thing studied, and the means of study, are all One in their Essence, dual in their causation, and trinitarian in their effect or phenomenal presentment: therefore the key to what he studies is not in the thing studied but *in himself*. Until then nature can be to him but a crystal maze, forever deluding him with reflections and refractions of his own image which he takes for realities.

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Horatio W. Dresser is perhaps the most dignified and serious of the many writers on "New Thought," and while the phrase is itself misleading, it may, and perhaps does, serve to make palatable, where it does not disguise, the substantial diet of very old ideas. In this age of epicureanism intellectually and spiritually, the literary *chef* who serves any wholesome food, even if he has to garnish it *a la mode* to preserve his clientele and his employment, is excusable if not commendable. Mr. Dresser's latest book (The Victorious Faith; New York, Harper & Brothers) considers the lessons and possibilities of the present war. He finds that "the world, ever since the olden days, has been seething with suppressed but none the less destructive activities that have at last laid it low with the worst case of universal nervous prostration ever known. It is called war. The world cannot avoid war as long as it is on the level of warfare. It is not a Christian world. While the nations preach Christianity in the abstract, in the concrete they eye each other, ready for blood." He likens the situation to a woman with shattered nerves: "If the woman first faces the fact that she has been brought low, not by her enemies, not by her environment, not by anything but herself; if she next makes a real and constant effort to change herself—then she need never have another such attack. If the world faces the fact that it was brought low, not by the mental attitude of individual toward individual and of nation toward nation—then it need never have another such attack."

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This seems to us a very familiar example of a logical *non sequitur*, and the case of the woman cited as an illustration finds its counterpart in the equally familiar illusion produced by looking at the wheels of a moving train from the windows of a stationary car and experiencing the mental sensation that one's own car is in motion. For, *how* is the woman "brought low" by herself? How, indeed, except by having originally through mistaken perceptions herself caused the enemies or the environment which are in very fact the precipitating lever of her prostration at this time? *How* is she to make a "real and constant effort to change herself" unless she first recognizes that she is the cause of enemy and environment which are the intermediate link in the chain of being brought low? The world is not one thing, the nations another thing, and the individuals a third thing. The individuals are the "sick woman," their several "mental attitudes" precisely the originating cause of nations which become "enemies," who, finding themselves in the "environment" of mutually conflicting ambitions, distrusts and discords, which eventuate in the world war, the "nervous prostration" of mankind, are advised by Mr. Dresser to "abolish diplomatic offices, international marriages between royal houses; secret intrigues of any sort," as a necessary "first step," quite in the same way as his "nervous woman" should take "headache medicine," which, Mr. Dresser says, "may not exactly be wholesome, but it helps the real trouble to work itself out." Does it? Headache is a symptom, not a sickness, and headache medicine merely kills the sensation of pain, without in any way helping the "nervous prostration" to "work itself out." If any disease, individual or collective, will work itself out with or without headache medicine, why the advice to the woman that she herself must make a real and constant effort to change herself? Mr. Dresser himself seems to vaguely sense that his phraseology, though palatable, is more garnished with words than nourishing ideas, for he goes on to say that if the nations continue hating each other peace leagues are powerless. "It is a question of psychology. Can we realize the ideal we have so glibly preached, or will it, after our bloody lesson, remain a mere theory?"

We cannot realize our ideal if nations and the people who compose them continue to think that there is no relation between individuals with their opposing mental attitudes of greed and selfishness, and nations with their opposing interests of trade and territory. There is no psychology of nations or of the world. The only psychology there is is of individuals. Mr. Dresser has diagnosed effects which are apparent to every one. The question is, how shall the individuals perceive causes? Mr. Dresser answers that peace-lovers will have to prepare for it as thoroughly as militarists have prepared for war: "Spiritual efficiency must learn from material efficiency. . . . The way to begin is through the individual. Most of us, like most nations, are consumed with inner conflicts." So we find Mr. Dresser coming at last from the dining room of speculation back to the larder of his own kitchen. His "New Thought" sauces and garnitures have not permanently changed the age-old food for thought: What is the individual to do to still once and for all the "inner conflicts" which are the basis of all external conflicts? How is the individual to "change himself?" To make successfully that "real and constant effort" which every human being and every nation is constantly making, but unsuccessfully? In no other way than by the acceptance and application of the great doctrines of Unity, of Karma, of individual responsibility to all one's fellows for all that one is and all that one has—the Reincarnating Soul. Christianity neither preaches nor practices these doctrines; neither does New Thought. Wherefore the world's serious minds, Mr. Dresser included, wander in the wilderness crying lo here! and lo there! for a panacea outside themselves, some abstraction, whether a "god" or a "formula," that can be taken, like a headache medicine to "help the real trouble to work itself out." Why not turn to that eminent Christian Scientist practitioner, the ostrich?

John D. Rockefeller, Jr., if one may say so without unseemliness, also and naturally, tries to pour oil upon the troubled waters of the world's sorrows. At a recent dinner of the New York City Social Union, and in the widely circulated columns of the *Saturday Evening Post,* he has offered modestly and earnestly his contribution to the collection of "headache powders" to help the world's nervous prostration down and out. He finds that the Baptist Church can be "the foundation upon which the Church of the Living God should be built," if only it will discard the dogma of immersion as essential to salvation, and treat it as a non-essential. He finds the essential to be not a creed, but a life; what a man is not what he has; what a man does, not what he professes, but he would retain the creed, the possessions, the professions just the same, though "non-essentials." There was a young man in Scripture who had lived almost as pure and unblemished a life as young Mr. Rockefeller, and the Scripture young man had the same ideas. What he wanted was to keep the "non-essentials" and yet follow Christ. Christ is reported to have pointed out to the young man the impossibility of traveling two ways at once, and the young man is alleged to have chosen the road of the non-essentials. Mr. Rockefeller is in the same dilemma. He sees that the Baptist Church idea is the substitution of the non-essential for the essential and he asks, "Is this Christlike? Have we any authority for such action?" Except the pastor of Mr. Rockefeller's own church, the leading Baptist ministers and publications, and the secular press generally, savagely hasten to the excoriation of this twentieth century "young man." On the one hand Mr. Rockefeller is accused of "making a subtle attack on the validity of the New Testament and the authority of Jesus Christ." On the other, he is unkindly charged with endeavoring to "set up a religious Trust," and jeered at for hypocrisy and insincerity, and for making use of his power as a man of wealth to "make himself, by giving or withholding his benefactions, the arbiter of the destinies of Protestantism." The leading Baptist weekly considers baptism by immersion "of supreme importance" because "it safeguards the very essentials of evangelical Christianity." So poor Mr. Rockefeller, who has merely proposed in all honesty and

sincerity that "love of God and an earnest desire and purpose to live the Christ life seven days a week and fifty-two weeks a year," is the essential, is attacked and treated as "worse than an infidel" and "the foe within the household" by those whom, we doubt not, he expected and anticipated would welcome his suggestion with open arms and open minds. Sooner or later Mr. Rockefeller will come to see that the Christian sects of today have in them no more real sense of religion than the pharisees and sadducees of old. In fact, he must see it now. The real question is, What will Mr. Rockefeller do about it? He can change; the Churches will no more change than did their predecessors of Judean days. Will he leave the Baptist Church and seek a truer communion of thought and action with all men everywhere who know what "true religion and undefiled" is, and strive to practice it, or will the iron bands of sectarian ideas constrain him to "go away sorrowfully" from the Christlike inspiration of his vision?

Another "by-product" of the world turmoil is the renaissance of Second Advent discussion among many of the Christian sects, and all the "prophecies" of the Old Testament, all the plastic phrases of "Revelation" and all the numberless sermons, interpretations and literature of "Post-millenialists" and "Pre-millenialists" are being resurrected and studied to indicate the day, the hour and the minute of the "Second Coming of Christ." In England a considerable number of well-known clergymen have joined in a manifesto, "The Significance of the Hour," which recites that "The Revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection." Other ministers of equal prominence assail, on scriptural authority, those who preach of the immediacy of a Second Coming, and still others, prudent like *Martha*, urge discretion and silence upon a topic likely to promote dissension and controversy among Christians "at a time when the very existence of our faith is being challenged" by the whirlwind of events. The utter materialization of spiritual ideas prevailing in the world is nowhere better shown than by this belief in and longing for the Second Coming of Christ. For it is implicit in the nature of this idea that Christ is a person, a physical being of some kind, who has been absent from the world, like a King gone to foreign lands while discord and rebellion break out at home, to the loss and detriment of his loyal subjects, who can do nothing while their King is absent. Nor are Christians alone in this materialism. It is prevalent amongst a very large number of people who believe that they are Theosophists as sincerely as the Church members believe that they are Christians. These members of a theosophical church believe in and long for the near coming of the "World Savior, the Lord Maitreya," with the same fervor that Christians long for Christ to come again. They want to "see" the "Master;" they want to touch His garments and be healed; they want Him to speak to them, to send them "messages," and then all will be well with the world. What can be done with a world and with men whose minds are so diseased and perverted that the most spiritual ideas, the most divine truths, have no other bearing to them than grossly carnalized hopes of a "personal Savior" who shall relieve them of the Karmic effects which they are every day madly increasing and heaping up by the very force of their concentrated energies poured out in the "worship of the non-eternal as the eternal, of that which is not soul as soul?" Nothing but to go on repeating and sowing the ancient eternal doctrines of Karma and Reincarnation, the doctrine of hope and responsibility, against that day when peradventure those who suffer will have had their minds as well as their hearts made porous by suffering.